

THE RED MAN

An Illustrated Magazine Printed by Indians

DECEMBER 1916

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The Cherokee Indian School.
(PART II.)

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The Supreme Thing



AM what everybody wants, but few take.

I am the secret of health and happiness.

I am the inspiration of youth and the solace of old age.

I am always available.

I am invincible and eternal.

I am the antidote for crime, poverty, cruelty, and fear.

I am the conqueror of disease, despotism, and despair.

I am the healer of hatred, sin, and injustice.

I am the co-partner of truth and righteousness.

I am the remedy for the world's wants, wars, and woes.

I am the builder of churches, chapels, and cathedrals.

I am the guide of preachers, prophets, and poets.

I am the creator of lofty music, pictures, and architecture.

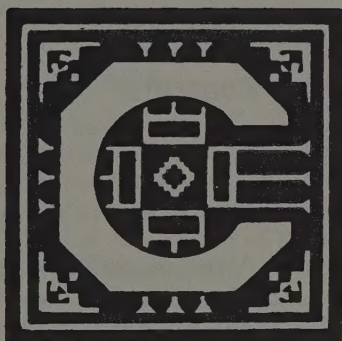
I am the handservant of faith, mercy, and charity.

I am the fulfilling of the law.

I am the greatest thing in the world.

I am *Love*.

By GRENVILLE KLEISER



A magazine issued in the interest
of the Native American

The Red Man

VOLUME 9

DECEMBER, 1916

NUMBER 4

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THE RED MAN



The Haunt of Samoset:

By Charles E. Waterman.



NATURE is kindly. She covers the wounds on the surface of Mother Earth with a cicatrix more beautiful oftentimes than the original cuticle.

Nature was the first historian and she is yet on the job. Within the bosom of Mother Earth sleeps the story of creation, and within her bosom also sleep tales of the joys and sorrows of her children.

Only a crumbling tower on Roanoke Island tells the story of the first white settlement of Virginia. The old stone tower at Newport is a story in a foreign tongue for which no one yet has found a Rosetta Stone to translate it by. The many-storied Pueblos of New Mexico tell a tale of the aborigines so plainly that he who runs may read, and beneath the wavelike soil of the west—the “buffalo-wallows”—interesting histories of the only true Americans are found. These histories are very dim. There are other stories of these peoples shelved within this library of Mother Earth, narrated with the skill of an expert story-teller, with suggestions whereby the reader may construct a story of his own. Such a story, in several parts, has been made known in the State of Maine during the last half-century.

When a “Mainiac” comes upon a depression in the earth's surface, maybe with scattered stones and bricks and perhaps an old fashioned rose bush growing near, he knows he is treading on sacred ground where some pioneer set up his Lars and Penates. Should he desecrate this holy ground he may find interesting relics of forgotten generations. The town of Bristol is, perhaps, the site of the first European settlement in Maine or New England. The date of beginning is forgotten, it is so far back in the past. Some historians place it as far back as 1603, when Englishmen traded with Indians. That may or may not be true, but it is very, very old. It is quite certain that Captain George Weymouth, in the good ship Archangel, sailing from Downs, England, landed here in 1605, and that he kidnapped five friendly Indians, carrying them to his native shore. These Indians were returned a year or two later because they were considered valuable aids to commerce with their tribes. The white settlement near where their wigwams stood flourished for a while, then disappeared; but it left a record beneath the surface of the

earth which kindly Nature covered, as she covered the lost babes in the wood, with a mantle of leaves, which in time decayed to nourish a more verdant covering.

In later days a plowshare exposed the pavement of a street, and this exposure excited a search with pick and spade, which brought to light the remains of forts and other evidence of white occupation. This is known to modern historians as the story of Pemaquid.

It is popularly supposed that Plymouth was the first dwelling place of Englishmen in New England; but it is also a record of history that during the first dread winter of their occupancy an Indian entered the sprouting village, extending his hand and exclaiming:

"Much welcome, Englishmen!"

Such a welcome naturally surprised a people who supposed the English tongue was spoken and known only to themselves in all the vast wilderness round about them, and they questioned this visitor as to where he had learned the language of the Albion shore? "I am Samoset," he said, and I live where English ships come to trade with natives and fish in nearby waters."

Not only did Samoset welcome the Puritans in their own tongue, but, arriving as he did, in the wintry night of their discontent, he became their guardian angel, although not resembling, in spite of his coppery skin, the brazen replicas oftentimes seen on church spires. His words and acts put in a denial of the popular saying, before it was uttered, that an Indian to be good must be dead, for on departing he said:

"I am going to my home, a week's journey to the east, where English ships are, and they will send you food."

The eastern home to which Samoset returned was the Pemaquid already mentioned. He was lord of this territory, and the Indians who dwelt there, for we have it on no less an authority than Captain John Smith, of Pocahontas fame, who visited the place in 1614.

Perhaps he was too friendly with the English and trusted them too implicitly. At any rate his white neighbors increased. In 1625, he with another chief, deeded his patrimony, to one John Brown, thereby making advance in civilization judged by English standards, by executing the first deed in New England.

Such a paper is not only important, but at this far-away day intensely interesting. It reads as follows:

TO ALL PEOPLE whom it may concern. Know ye, that I, Captain John Somerset and Unongoit, Indian Sagamores, they being heirs to all lands on both sides of Muscongus River, have bargained and sold to John Brown of New Harbour, this certain tract or parcell of land, as followeth, that is to say, beginning at Pemaquid Falls and so running a direct course to the head of New Harbour, from thence to the south end of Muscongus Island, taking in the island, and

so running five and twenty miles into the country north and by east, and thence eight miles northwest and by west, and then turning and running south and by west to Pamaquid, where first begun. To all of which lands above bounded, the said Captain John Somerset and Unongoit, Indian Brown, of New Harbour, in and for consideration of fifty Sagamores, have granted and made over to the above John skins, to us in hand paid, to our full satisfaction, for above mentioned lands and we, the above said Indian Sagamores, do bind ourselves and our heirs forever, to defend the above said John Brown, and his heirs in the quiet and peaceable possession of the above said lands. In witness whereunto, I the said Captain John Somerset and Unongoit, have set our hands and seals this fifteenth day of July, in the year of our Lord God, one thousand six hundred and twenty-five.

his
Captain John Somerset X
mark

his
Unongoit X
mark

Signed and sealed in presence of
Matthew Newman
William Cox

July 24, 1626, Captain John Somerset and Unongoit, Indian Sagamores, personally appeared and acknowledged this instrument to be their act and deed at Pamaquid. Before me.

Abraham Shurte.

Somerset sold his patrimony for a mess of pottage, or perhaps, to be more literal, for coverings of pottage; but he was not the first man in history to do such a thing. It is probable, also, he did not fully realize what he was doing, and when the full force of the transaction took possession of his mind, he repented. He sold his lands in haste, as some people marry, and, like them, had a lifetime to repent in. He and his people after this transaction, had many square miles of territory in which to hunt and fish and upon which to rear their wigwams, but the lost possession, perhaps, simply because they were lost, ever appealed to Somerset, and he haunted its shores as long as he lived; and somewhere, says tradition, near the sparkling waters of the bay, he sleeps in an undiscovered grave.

Since the plowshare turned the cover of this forgotten volume of ancient lore, antiquarians have pursued, with unceasing interest, chapter after chapter, annotating the passages most surprising with tablets of stone or bronze. Among other mementos, this early deed of Somerset's is remembered in stone. This lost inheritance meant life and meat to him and if he lamented and sighed for its return, he was repaid, as was another historic personage who asked for bread (or meat) with a stone.

Important Decision of the United States Supreme Court Relating to Indians.

IN THE SUPREME COURT OF THE UNITED STATES.

U. S. v. Noble—October Term, 1914—No. 237.

MR. JUSTICE HUGHES delivered the opinion of the court.

The Government brings this appeal to review a decree of the Circuit Court of Appeals, which affirmed a decree dismissing, upon demurrer, its suit as against the appellees. 197 Fed. Rep. 292.

The suit was instituted against the appellees, and others, to set aside certain mining leases of an Indian allotment, and assignments of rents and royalties, upon the ground that they were procured in fraud of the allottee, and were in violation of the restriction against alienation imposed by Congress. The land in question had been allotted to Charley Quapaw Blackhawk, a member of the Quapaw tribe of Indians, under the act of March 2, 1895, c. 188, 28 Stat. 876, 907. Patent was issued on September 26, 1896. The act of 1895 contained the following restriction: "*Provided*, That said allotments shall be inalienable for a period of twenty-five years from and after the date of said patents."

Opinion of the Court.

By the act of June 10, 1896, c. 398, 29 Stat. 321, 331, Congress authorized the allottees of lands, within the limits of the Quapaw Agency, 'to lease the same for a term not exceeding three years for farming purposes, or five years for mining or business purposes.' A further authorization—the one here involved—was made by the act of June 7, 1897, c. 3, 30 Stat. 62, 72, which was as follows:

"That the allottees of land within the limits of the Quapaw Agency, Indian Territory, are hereby authorized to lease their lands, or any part thereof, for a term not exceeding three years, for farming or grazing purposes, or ten years for mining or business purposes. And said allottees and their lessees and tenants shall have the right to employ such assistants, laborers, and help from time to time as they may deem necessary: *Provided*, That whenever it shall be made to appear to the Secretary of the Interior that, by reason of age or disability, any such allottee cannot improve or manage his allotment properly and with benefit to himself, the same may be leased, in the discretion of the Secretary, upon such terms and

conditions as shall be prescribed by him. All acts and parts of acts inconsistent with this are hereby repealed."

The bill alleges that the allottee made the following mining leases of the allotted lands, and assignments of rents and royalties, to wit:

(1) Lease, dated January 11, 1902, to A. W. Abrams, for ten years from date, in consideration of the sum of \$10, and a royalty of five per cent. of the market value of all minerals mined or removed (except gas, for which there was to be paid \$40 per annum for each paying well), with the proviso that there should be a minimum rental of \$20 a year in case the royalties did not exceed that amount. On August 13, 1903, the lease was assigned by Abrams to the Iowa & Oklahoma Mining Company.

(2) Lease, dated August 24, 1903, to A. W. Abrams, for ten years from date, in consideration of \$18, and of royalties which were the same as in first lease save that the minimum rental was \$21 a year. This lease was assigned on November 2, 1904, to the Iowa & Oklahoma Mining Company.

(3) Lease, dated March 25, 1905, to L. C. Jones, and the appellee A. J. Thompson, for ten years from date, for \$10 and five per cent. royalty. It was stated that the lease was subject to the first lease above mentioned. The interest of Jones was assigned to the appellee, A. J. Thompson, on July 31, 1905.

(4) Lease, dated April 4, 1905, to the Iowa & Oklahoma Mining Company, for ten years from date, for \$25, with the same royalties as in the first lease above mentioned and with minimum rental of \$21 a year.

(5) Lease, dated May 12, 1906, to the same company, for ten years from date and with the same consideration as that of the lease described in paragraph (4). It was provided that 'this lease and all former leases above referred to shall run concurrently,'—the lessee being entitled to elect under which of the leases it would operate.

(6) Lease, dated July 28, 1906, to the same company, for the term of twenty years from date for \$21, with the same royalties and minimum rental as those reserved in the preceding lease described in paragraph (5).

(7) Grant or assignment, dated August 16, 1902, to the appellee, Charles F. Noble, of all the allottee's right, title, and interest in and to the royalty, rent, and proceeds of the mining lease dated January 11, 1902, made to Abrams, described in paragraph (1). It was further agreed, by said instrument, that if the Abrams' lease should be surrendered and become void the within lease should hold good for the period of ten years. On the same date, Noble assigned a one-half interest in the above-described instrument to John M. Cooper.

(8) Assignment, dated February 21, 1906, to the appellees, A. S. Thompson and V. E. Thompson. It recited a judgment, in a suit against Noble and Cooper, decreeing that the allottee was the owner of two and one-half percentage of the entire product mined from said

land and sold on or subsequent to the 31st day of January, 1906, and up to and including the 11th day of January, 1912, and assigned to the above-mentioned appellees an undivided one-half interest in and to the said judgment for royalties, that is, one and one-quarter per cent. of the whole product on said lands during the period covered by the first lease to Abrams, described in paragraph (1).

The bill further averred that the allottee, Charles Quapaw Blackhawk, was a full blood Indian, born in 1835, unable to read, or write, or understand intelligently the English language, an ignorant and uneducated child of nature, old and infirm, and wholly incapacitated for the transaction of business; that the lands were worth approximately \$100,000; that on January 11, 1902, when the first lease was made, the lands had not been prospected and the value for mining purposes was uncertain, and that the consideration mentioned in that lease was equitable and sufficient; that immediately thereafter, the lessee (the defendant Abrams) caused the lands to be drilled and prospected and found large, valuable and paying bodies of lead and zinc ore; that for the five years preceding the filing of the bill (July, 1909), there had been a number of concentrating plants or so-called ore mills located upon the said land, and in operation, and that the actual value of the output thereof, when in operation, was in excess of \$50,000 a year; that in 1905, and before, the defendant Abrams, through his assignee, the Iowa & Oklahoma Mining Company, had sublet to other mining companies portions of the lands in consideration of a royalty of fifteen per cent. of the market value of the ores mined, which was a reasonable royalty; and that the transactions narrated in the bill (apart from the first lease to Abrams) were inequitable and unconscionable and a fraud upon the allottee.

The validity of the first lease was conceded by the Government, but it was alleged that all the other leases and the assignments were in violation of the express restriction subject to which the allotment was made.

Demurrers were filed by all the defendants. The Circuit Court held that the Government was not entitled to impeach the transactions upon the ground of fraud, but could challenge the validity of the several instruments as being in violation of the statutory restriction. It is not important here to consider the disposition made of the leases described in paragraphs (2), (4), (5), and (6), as these are not involved in this appeal. It is sufficient to say that the demurrers of Abrams and the Iowa & Oklahoma Mining Company were overruled, and that those of the appellees were sustained. *United States v. Abrams*, 181 Fed. Rep. 847. As to the latter, the bill was dismissed and the decree to that effect was affirmed by the Circuit Court of Appeals, as already stated.

We have, then, the question of the validity of the lease and assignments described in paragraphs (3), (7), and (8).

The Quapaws are still under national tutelage. The Government maintains an agency and, pursuant to the treaty of May 13, 1833, 7 Stat. 424, an annual appropriation is made for education and other assistance (37 Stat. 530). In 1893, the Quapaw National Council made provision for allotments in severalty which were to be subject to the action of Congress and in the act of ratification of 1895 Congress imposed the restriction upon alienation which has been quoted. The guardianship of the United States continues, notwithstanding the citizenship conferred upon the allottees (*United States v. Celestine*, 215 U. S. 278, 291; *Tiger v. Western Investment Co.*, 221 U. S. 286, 315, 316; *Hallowell v. United States*, 221 U. S. 317, 324; *United States v. Sandoval*, 231 U. S. 28, 48); and, where Congress has imposed restrictions upon the alienation of an allotment, the United States has capacity to sue for the purpose of setting aside conveyances or contracts by which these restrictions have been transgressed. *Heckman v. United States*, 224 U. S. 413; *Mullen v. United States*, 224 U. S. 448, 451; *Bowling v. United States*, 233 U. S. 528, 534.

1. We may first consider the assignments of rents and royalties. Under his patent, the allottee took an estate in fee, subject to the limitation that the land should be 'inalienable for the period of twenty-five years' from date. This restriction bound the land for the time stated, whether in the hands of the allottee or his heirs. *Bowling v. United States*, *supra*. It put it beyond the power of him, or of them, to alienate the land, or any interest therein, in any manner except as permitted by the acts of 1896 and 1897. See *Taylor v. Parker*, 235 U. S. 42. The comprehensiveness of the restriction was modified only by the power to lease; and while the allottee could make leases, as provided in these acts, they gave him no power to dispose of his interest in the land subject to the lease, or of any part of it. The rents and royalties were profit issuing out of the land. When they accrued, they became personal property; but rents and royalties to accrue were a part of the estate remaining in the lessor. As such, they would pass to his heirs, and not to his personal representatives. 1 Washburn on Real Property, *337; *Wright v. Williams*, 5 Cow. 499. It is true that the owner of the reversion, when unrestricted in his right to convey, may sever the rent and grant it separately, but this is by virtue of his freedom to deal with the estate in the land. 2 Bl. Com. *176.

It necessarily follows that the allottee in the present case having no power to convey his estate in the land could not pass title to that part of it which consisted of the rents and royalties. It is said that the leases contemplated the payment of sums of money, equal to the agreed

percentage of the market value of the minerals and thus that the assignment was of these moneys; but the fact that rent is to be paid in money does not make it any the less a profit issuing out of the land. The further argument is made that the power to lease should be construed as implying the power to dispose of the rents to accrue. This is wholly untenable. The one is in no way involved in the other; the complete exercise of the authority which the statute confers would still leave the rents and royalties, to accrue, as part of the estate remaining in the lessor. It was the intent of Congress that the allottees during the period of restriction should be secure in their actual enjoyment of their interest in the land. *Heckman v. United States, supra*. The restriction was removed only to the extent specified; otherwise, the prohibition against alienation remained absolute.

The first assignment of royalties, as above described [paragraph 7], was made on August 16, 1902, of rents to accrue under the first lease, of January 11, 1902, which was to run for ten years. The second assignment made in January, 1906 [paragraph 8] was, in substance of 'one and one-quarter per cent. of the whole product on said lands' until January 11, 1912. Both were assignments of interests which pertained to the reversion, and both must be held to be invalid under the statute.

2. The lease, here in controversy, was made on March 25, 1905, for ten years from date [paragraph (3)]. The property was already subject to a lease, concededly valid, for ten years from January 11, 1902. The lease under which the appellee claims is what is known as an 'overlapping lease.' It is not necessary to describe transactions of this character, for they are abundantly illustrated in the record which shows that this allottee made six leases of the same rights in less than five years, each for ten years from date with the exception of the last which was for twenty years, and all reserving substantially the same rents and royalties which were reserved in the first lease at a time when the property had not been prospected. The practice, to say the least, is an abnormal one, and it requires no extended discussion to show that it would facilitate abuses in dealing with ignorant and inexperienced Indians. It is urged, however, that the manner of dealing with the Indians, in gradually releasing them from guardianship and preparing them for complete independence, is for Congress to determine; that Congress has in this case authorized a lease for ten years; that this was a lease for ten years, and no longer, and hence was within the authority; and that, however wise it might have been to prohibit 'overlapping leases,' Congress did not so provide.

We are of the opinion that this is too short a view. The question is as to the scope of the authority given by Congress; that is, whether it did not extend simply to leases in possession, and should be taken not

to include 'leases in reversion.' The allottee, as we have seen, is under an absolute restriction with respect to his reversion for a period of twenty-five years from the date of his patent. In the light of this restriction, and of the governmental policy which induced it, there is sound reason for construing the power as not authorizing anything more than a lease in possession, as well understood in the law. At common law, as the Government points out, it was the established doctrine, that a tenant for life with a general power to make leases could make only leases in possession, and not leases in reversion or *in futuro*. He was not authorized by such a power to make a lease to commence 'after the determination of a lease in being.' Such a lease was deemed to be 'reversionary.' *Countess of Sussex v. Wroth*, Cro. Eliz. 5; *Shecomb v. Hawkins*, Cro. Jac. 318; Yelv. 222; *Winter v. Loveday*, Comyn, 37; Sugden on Powers, p. 749; 4 Greenleaf's Cruise's Digest, 165, 166; *Taussig v. Reel*, 134 Missouri, 530, 544-547; Woodfall on Landlord and Tenant (19th ed.), 239, 244, 245. "A general power to lease for a certain number of years without saying either in possession or reversion, only authorizes a lease in possession and not *in futuro*. Such a power receives the same construction as a power to make leases in possession. What is expressed in the one is understood in the other." *Shaw v. Summers*, 3 Moore, C. P. 196. This is not to say that an agreement for a new lease, at a fair rental, made shortly before the expiration of an existing lease, would not be sustained in equity. See *Dowell v. Dew*, 1 You. & Coll. 345.

We are unable to see that the allottee under the power in question has any better position. The protection accorded by Congress, through the restriction upon the alienation of the allottee's state—modified only by the power to lease as specified—was not less complete because the limitation was not in the interest of a remainderman, but was for the benefit of the allottee himself as a ward of the Nation. The act of 1897 gives him authority 'to lease' for a term not exceeding the stated limit. Taking the words in their natural sense, they authorize leases in possession and nothing more. The language does not compel the recognition of leases which are to take effect in possession many years after their execution, if, indeed, it could be assumed that they were not intended to be concurrent. Such leases certainly violate the spirit of the statute, and according to the analogies of the law they violate its letter.

If, on the other hand, the lease be deemed to be a concurrent lease, that is, to be effective from its date, then it could only have that effect, being subject to the existing lease, as a grant or assignment of the reversion while the existing lease continued. Accordingly, it would entitle the lessee, as assignee of part of the reversion, to the rent reserved in

the previous lease. Bac. Abr., *tit.*, *Leases*, (N); *Harmer v. Bean*, 3 C. & K. 307. Woodfall on Landlord and Tenant (19th ed.), 245, 246. But every conveyance of the reversion, or of any interest therein, was clearly prohibited by the restriction.

From every point of view, we must conclude that a lease for ten years made in 1905, subject to an existing lease for ten years, of the same property, which by its terms was to run until 1912, was unauthorized and void.

As the United States was entitled to maintain the suit to cancel these instruments as transgressing the statutory restriction, it is unnecessary to consider the question whether, in the absence of such a violation, the Government would have capacity to sue to redress alleged frauds committed against allottees.

The decree is reversed and the cause is remanded for further proceedings in conformity with this opinion.

It is so ordered.

MR. JUSTICE MCREYNOLDS took no part in the consideration and decision of this case.

LET us teach honestly and boldly that education is not only the best thing in our civilization for which public money can be used, but that with the exception of ignorance it is also the most expensive.

Dr. Charles Duncan McEver



Indian Tactics and the American Army:

By W. O. M'Geehan in New York Times.



WHO was the greatest American general? Considered from the point of view of his influence upon American field tactics, it was not Washington nor Grant nor Lee. It was some nameless Indian warrior whose bones lie in a forgotten mound and whose shade, sitting erect upon a ghostly steed in the Happy Hunting Grounds, grins sardonically as it looks down upon a brigade of khaki-clad United States troops drilling in open order.

He sees the paleface commander deploying his skirmish lines with wide intervals between the men just as he had done and he notes with grim approval how the infantrymen take advantage of the topography of the country. Then, as he sees the advance by rushes, a squad or platoon darting forward from opposite sides of the line to baffle the fire of the enemy, he knows that field tactics as he designed them were good.

And that is all that the original American has left to the country. His music does not amount to much, his folk lore is not worth the preserving, but his military tactics have stamped their influence indelibly upon the American army. What has happened over in Europe during the last two years may entirely change the field tactics of the United States Army, but at the present writing the principal of open order, borrowed from the original American infantry, the Indian hosts, dominates the American field tactics.

The first of the paleface generals to admit the military genius of the American Indian was George Washington. That was during the French and Indian wars, when Washington was attached to the Braddock expedition. The elementary histories tell how Washington tried to impress the stubborn English commander with the folly of fighting in close formation in that wilderness. Washington suggested that the English expedition adopt the Indian tactics and take advantage of the country. Braddock refused and the refusal to adopt the Indian tactics was disastrous to the expedition.

Military science has turned to the Indian point of view since then. It

is a primary rule in the tactics of all nations now to take advantage of the terrain—that is, the topography of the country. If there are trees to mask an advance, every advantage which the cover gives is taken for all it is worth. It is no longer considered unchivalrous or unmilitary to make feint attacks from the front, while the main attack is made in the flank or in the rear. Any military tribunal of to-day would have cashiered Braddock. He would be regarded as a man utterly ignorant of the first principles of military science.

Perhaps that we may not be able to prove that the credit for the khaki-colored clothing which makes the modern soldier such a difficult mark for the enemy rifleman belongs to the American Indian. But the fact remains that the Indian was the first to adopt a fighting costume which made him hard to distinguish against his background. The dun of the deerhide clothing which the American Indian wore was as hard to distinguish as the khaki of the American or British armies or the dull gray of the German army. The white clothing which the German armies in Russia used for advancing through the snow is an adaptation of the American Indian's scheme of making himself look like his background. The Indian never had any artillery, but he paved the way for the masked batteries.

The incendiary bomb used in Europe was another invention of the American Indian. Long before he knew the use of gunpowder the American Indian used flaming arrows to set fire to fortresses. Andrew Jackson later adopted the scheme when he sent a red hot cannon ball into the renegades' fort in Florida and blew up the powder magazine.

The tactics of the United States Army in the Philippines and in Cuba were entirely the tactics of the American Indian. United States troops charged the Spanish blockhouses in the same fashion as the Indians rushed an immigrant train or a border stockade. These charges baffled the Spaniards and they disgusted the Filipinos, who always protested that the American troops fought unfairly.

I saw one strongly defended town in the Philippines rushed Indian fashion by two companies of volunteer infantry and captured in a frontal attack with heavy loss to the Filipinos. The latter were strongly intrenched and their Mauser rifles swept the open ricefields through which the American troops had to advance.

The United States troops deployed into line of skirmishers just beyond the range of direct fire. Then they started to advance by rushes according to the plans made by some ancient Indian commander. One squad would dart forward for fifty or a hundred yards and start firing from behind one of the little hummocks which criss-crossed the field, while the line behind continued a steady fire on the Filipino trenches. Just as this squad was settling to pour a steady fire at the Filipinos another would dart forward from a different part of the line. The fire of the Filipino lines became

demoralized. There was no stationary target and all the time the American fire drew closer and became more accurate.

It took less than three hours to take this strongly defended place by frontal attack and with a ridiculously small force. General Charles King, who had charge of this attack upon Santa Ana on the south line near Manila, acknowledged that it was won by Indian fighting, pure and simple.

One of the Filipino generals—Pio Del Pilar, I think—afterward complained that it was unfair. "They attacked us in a different manner from the Spanish troops," he said. "And they were into our trenches before we knew it. We were shooting all the time, but there was nothing to shoot at. When we started to fire at one group of men they were no longer there and men were running forward from another part of the field. When we turned our rifles there were men coming at us from another direction. We had barely time to leave our trenches before the American soldiers jumped into them."

This advance by rushes is an essential part of the American field tactics of the present. It was plagiarized directly from an Indian rush upon an immigrant train or a frontier stockade. It is the only style of frontal attack that would in any way embarrass machine gun operators.

General Villa used it in his operations against the Huerta army, and an editor who is in the habit of making remarkably original discoveries decided that Villa had worked the plan out all by himself. Villa's ancestors had been advancing by rushes in frontal attacks hundreds of years before, and as a matter of fact at the time that Villa was using this plan of attack it was part of the United States Army tactics. Villa's men captured many a machine gun in this manner.

It was the American Indian, too, who discovered that the cavalryman's horse was chiefly useful for getting him somewhere in a hurry and that once the cavalryman was at his destination he was more effective fighting as an infantryman. Were it not for his penchant for scalping those slain in battle and for some other eccentricities the Indian would be frankly acknowledged as the greatest cavalryman and the originator of most of the cavalry tactics of the United States Army. Setting aside all prejudice and gaging his work purely from the point of view of efficiency with the smallest numbers and the least facilities, Geronimo, the Apache, was perhaps the greatest of all cavalry commanders. Certainly, he attacked with the greatest dash and inflicted the maximum harassment with the minimum effort, which is the business of the cavalry commander.

Should the American army be forced to invade Mexico, it will be a case of the purely American tactics as demonstrated by the United States troops as against the purely American tactics as demonstrated by the Mexicans, half brothers of the originators of those tactics.

Other things being equal, such as the matter of guns and munitions, the victors will be those who have become most proficient in the tactics of the ancient and purely American general who first evolved the scheme of open order and advance by rushes.

One can almost see the inventor of those tactics watching the struggle from his vantage point on a peak in the Happy Hunting Grounds. The ghostly war bonnet is proudly erect and there is a brilliant light in the fierce dark eyes of the great warrior.

"My brothers use my battle plans well," he says, "but the paleface warriors have mastered my teaching even better. They are great warriors now, the palefaces, for they fight with the cunning that I have taught and in the real American fashion."

And the heart of the great chief will no longer be bitter as he turns to his wigwam. The tactics of the United States army form a flattering tribute to the American Indian's only streak of genius for military affairs.

WHETHER other people really teach us anything is a question, but they do sometimes give us impulses, and make us find out for ourselves.

Stanley Hall.

The Cherokee Indian School (Part II):

By Fred A. Olds in the Raleigh Times.



HERE has always been to this writer a charm about the Indian country and the Indians, for he has a boy's heart and mind, as his young friends well know. At every turn here in Cherokee-land there is something new to be seen or heard. Here are these rather more than 2,200 Indians, in their own little world of 63,000 acres, quite as large as many a German duchy, living in one way a life apart. They used to be savages but they were good-natured savages, in fact they were the gentlest of all the Indians, although they could fight a plenty when fighting-time came, just like Uncle Sam today for all the world. Really you can't help liking them, queer as some of them are. They are superstitious and believe in their medicine-men's conjuration but how about our white folks; how about the white man in an eastern county who was told by a negro conjurer that he had been bewitched, and that the only thing to do to save himself was to draw an image of the man who had hoodooed him on a white-oak tree and shoot a silver bullet into the heart which he was to mark in the figure. The white man did this very thing. At an Indian ball game a squaw will bet all she has, except the clothes on her back, on her brave who is on the team, but how about the white ladies on "yon side" of the mountains, "down below" as they say up here, who will bet right and left on a bridge whist hand. These Indians, not all of them but most, will take all sorts of queer things which their shamans prescribe as medicine and in some cases they will let the so-called doctor, who is a power indeed in the tribe, go through all sorts of contortions and ceremonies to drive away the "devil" of sickness. But the writer knew a case a dozen years ago in Raleigh where a white woman went to a negro doctress (if that be the proper word) and the doctress appeared, rubbed some unknown powder between her own hands, blew it in the air and then buried two bottles, one in the ground under the room and in fact in a line under the bed where the sick woman lay, the other bottle at the front gate, and the sick woman gave up two dollars of good money for this stunt. The question is whether we have anything on the Indians or not. It seems to the writer, who is very dispassionate about these things, that honors are easy and that we had better sing low.

To tell the truth the white man as a rule has ever been covetous of what the Indian has, particularly land. Around this Indian reservation there is a fringe of whites, some good and alas! some bad. The latter hanker for the ending of the tribal holding of lands altogether, and not in severalty.

To get down to brass tacks, an Indian tells me that while there are many white friends of his people in this mountain region, the best friends the Cherokees have are east of the Blue Ridge. These Indians need protection, they need confidence, they need love, and from some folks they get none of these things. In past years there were many inter-marriages of these Indians and the whites, but now these are forbidden by law, for the State desires to preserve the pristine purity of both races, and inter-marriages have almost ceased. Superintendent Henderson, who has charge of these Indians, says that in the three years he has been here only one such marriage has occurred. Out west the white man who marries a squaw is known as a "squaw-man." The United States keeps track most carefully of these, its wards, and can tell you to an eighth of a degree the amount of Indian or white blood in every one of them.

Soon after the writer reached Cherokee-land he met James Blythe, who is fire warden of the reservation and who is easily the best educated and most scholarly of all the Cherokees. He has five-eighths Cherokee blood and his wife is an Oklahoma lady. They have a very delightful home in the attractive group of school buildings. Mr. Blythe's brother was the father of Rachel Blythe, whose home was at Raleigh, where she was the ward of Major John B. Neathery. She was educated at the Oxford Asylum and married Albert Bauer, the supervising architect of the governor's mansion at Raleigh. She died, leaving two children, one an infant only a few days, and over her grave her adoring husband erected the most beautiful and unique monument, this being a Greek temple, of marble, in Oak-wood cemetery in Raleigh.

Her father was in the Sixty-ninth regiment and so was her grandfather, colonel of this command being William H. Thomas, whose son, James Thomas, last month gave the regimental flag to the North Carolina Hall of History, placing it in the writer's hands at Waynesville.

James Blythe is a man who has traveled much and knows North Carolina from mountains to coast, as indeed he does most parts of the United States. He too was educated at the Oxford Orphan Asylum. He has been in the United States Indian Service over 20 years, his English is faultless and he speaks Cherokee fluently. The writer finds no moment wasted when with Mr. Blythe. We went on a fine tramp up the Ocona Lufty river, beyond the dam which creates the power for the electric current here and to "turtle" mound built by the Indians, close beside the river and near where there was then their great town-house, in a noble meadow girt by little mountains, with loftier ones faintly blue showing through the gaps; just such a scene as the Indian loved then and loves now. About thirty years ago the Valentine family of Virginia opened this mound, which is in the shape of a turtle and which was about eighteen feet high and seventy-five feet in diameter; a burial-place for great men of the tribe. In it they found many objects which they placed in what is known as Valentine Mu-

seum in Richmond. They spent many thousands of dollars in their explorations of Indian mounds in North Carolina, using their private funds.

Looking from the top of this mound there was in view the house of old Sounooke, once a great chief, and we talked about such characters as Sequoiah, who invented their alphabet, not quite a hundred years ago, and thereby did splendid things for these Indians and all of North Carolina for now we know the meaning of all their western names, as in the extreme east, in the territory they occupied, we know the meaning of the Tuscarora words. About 70 years ago white men for the first time saw the largest trees in this world, in a California valley. One of these men was from western North Carolina, and to him fell the honor of giving them a name. He chose most happily that of the Cheorokee who invented the alphabet, so we have today the Sequoiah Gigantea, the "big tree." See how North Carolina gets in the game all around.

Never was there a franker friend and companion than James Blythe and he knows the Indians as a mother knows her baby. We talked about everyting from tuberculosis to fishing and from the shamans or medicine-men to the last word in house building for the red men. There has been a good deal of tuberculosis, due to changed conditions of living, but it is now being much diminished, owing to housing conditions which are being steadily improved. The Indians used to live in bark shacks in the night time, spending the hours of day light in the great outdoors and they lived upon game and fish, still-hunting the game with the bow and arrow and blow-gun. Bows and arrows and blow-guns are mere memories now and the writer secured seven years ago the last of the latter, a splendid specimen of reed 14 feet long, the arrow from which, propelled by the breath of an Indian with lungs like a blacksmith's bellows, would take a squirrel or bird out of the highest tree.

All Indians like gay colors and the first time the writer entered this reservation a lot of them wore feathers in their hats, dyed or else originally bright. The feathers are now only worn at the ball games, which are played several times during the summer, after the night before has all been spent in "making medicine," at the foot of some mountain in a lonely place. Making medicine is a polite phrase for conjuring and the writer has seen all this performance through, with a group of Raleigh boys, who pinched themselves every few minutes, no doubt, in order to know whether they were asleep or awake, for it did not seem real at all. The ball team from Cherokee, whose patron is the hawk, was then to play the Soco team, Soco being a so-called town about seven miles away. The shaman or medicine man was there that black night, enormous fires of chestnut logs sent their flames high on the flanks of Rattlesnake mountain, while squaws sat around them when they were not dancing in a circle or beating their feathered drums which hung from a frame of trees like a gallows, with two up-

right bars and two cross ones. The business of the medicine man was to pick the right man to represent Cherokee on the team the next day. There was a long line of men, young and middle-aged, naked except for a breech-clout, or trunks, to use the modern word, and they looked like bronze statues, splendid and sinewy. At the command of the shaman they entered the ice-cold water of a swift stream close by and there stood, oblivious of anything but success in the coming game, believing in the old gods of their people no doubt and having supreme faith in their shaman. After they came out of the water he knelt by the soft earth bank and pressed into it some beads which were "charmed," and then when a lucky player came forward and the beads "leaped up from the earth" into the hands of the shaman that player was picked. Then there was drumming on the suspended drums, with hawk feathers hanging from them, and wild chanting by the squaws as they circled in their dancing the young braves, the drums, or the fires. With a wild burst of language the shaman invoked the guardian birds, the hawks of the Cherokee players, calling on them to swoop from the skies the next day while the game was in progress and to tear the faces of the Soco team with their beak and claw. No doubt at that particular moment the Soco shaman on the distant side of Rattlesnake mountain was calling on the animal upon which they depended to give them its powerful aid, their backer being the terrapin, and so that particular shaman was imploring that animal to come in force the next day and take every Cherokee player by the heels, drag him backward, hamstring him, do anything to put him out of the game, and give Soco the victory.

On either team, among the players, were college men, some full-bloods, some mixed, but every mother's son of them doubtless full of belief in the shaman and the ceremony, including the jumping beads, the invaluable aid of the hawks or the terrapins, everything in fact, for in the time of the ball game religion and the more modern beliefs take a back seat, and the old gods and their ways have the stage, yes, the very center of it, for under a thin veneer of faith there is paganism pure and simple.

Let no one think that the shamans are back-numbers. The Cherokees can say of them with truth, "We have them in our midst. There are at least 14 on this reservation. Their names are not called except in very rare cases, that is as shamans with the title annexed, for it is considered mighty bad luck to use the title and all and so there are all sorts of ways of dodging the title and calling simply the ordinary name alone. One shaman at present is Assuenki, which means "mink," another being Orgon Storga. About five months ago another, known as Ool Stuhi, went to the great beyond. The greatest of them all in recent years was old Swimmer. It was from him that James Mooney, the noted expert of the United States Ethnological Bureau, got the information as to the magic formulas the sha-

mans use when they make medicine, and these are duly set down in a most remarkable book, of which the writer owns a copy and which was given by Mr. Mooney to a former chief, it then passing to the writer, who has it in the Hall of History.

The Indian "medicine men" and their magic are surely believed in by nine-tenths of these Indians, but it must be remembered that this belief is the result of unnumbered centuries of life and thought and habit, not to be broken down and destroyed in even a century. These Indians are mainly Baptists and Methodists and their little churches are sprinkled here and there, but when the ball games come they are shy of what we term religion.

A good story must be told on Mr. Mooney. He was getting information about the medicine men and their ways of doing things and with him was old "Swimmer," a noted shaman, and also James Blythe, the latter having devoted two years to making the translations into English of the various formulas which the Indians used in their treatment of diseases, many of them being calls on various birds and beasts to aid in bringing various things to pass, such as good luck in hunting or fishing, a love affair, success in money matters, relief from pain or sickness. Swimmer said he could not operate unless he had a real case. Suddenly Mr. Mooney had a sharp attack of headache, or at least told Swimmer he had one. Then Swimmer got busy and Mr. Mooney told him he need not go through anything except the words of the formula and so need not squirt any water upon him. Upon the table was an ink-stand; Swimmer, presently, carried away by the force of his own beliefs in his powers, forgot it was ink, thought it was water and at the psychological second swallowed a good mouthful of it and suddenly ejected it all over poor Mooney. It was black ink, too. It all happened so quickly that Blythe could not prevent it and all he could do was to laugh. Swimmer laughed also, but Mooney did something else, with considerable emphasis, too.

Uncle Sam's experts have a great way of finding out things, no matter how long it takes, and Mr. Mooney spent four years with this tribe on that particular visit. He wanted to find out the intimate secrets and he very truly informed Swimmer that it was important that these things should be written down and then printed and photographed, so that in the years to come the skill and the learning of these great shamans should be at hand and all the world could see it. Mr. Mooney obviously knows the Indians and the force of this argument wrought results. Swimmer has crossed the big divide but his reputation is now forever set down in black and white.

When the average Cherokee becomes sick he will send for the medicine man and the latter goes to him and makes the required incantations, using the mystic ceremonies and works which have come down through the ages, of course modified by the degree of ability of any particular shaman, they being a sort of clan among themselves and sometimes exchanging their

great secrets with each other and sometimes having them in little books, written in the Cherokee tongue, these books of course being guarded almost as much as one's life. Stillwell Saunooke is a shaman. On one occasion he was treating a patient and was frank to confess he had gone as far as he could go and advised that the "white doctor," that is, the one on the Cherokee reservation, be sent for. On another occasion the white doctor went to see a patient and was told by a member of the family not to enter the house; that the medicine man was there, and to take a look at what the latter had written on the door. There the shaman had written in chalk "Don't come in." The white doctor did not go in, because he thought it best not to butt in upon old established customs, one may say creeds, for this belief in shamanism is more than a mere cult, it is an obsession which grips the average Indian mind. The old ones stick stoutly to the belief that the shaman is all-powerful and represents the forces of all nature, and this idea they pass into the minds of the younger ones, so that the papoose absorbs it with its mother's milk. So it is easy to see how hard it is to eradicate the belief and about the only resource is what a certain eminent gentleman in the United States has termed "watchful waiting."

There are some Indians who know no English. They grew up before education was made compulsory by the government. Away back in the coves they live and the writer is going into their farthest settlements and have speech with them in their own quaint little homes, hardly ever more than two rooms, with a little porch, from which vines hang; with a fringe of the queer upright baskets of splits, like a narrow jar, in which they carry fish. Of course fishing poles are there too. There is a bit of land in cultivation, corn certainly growing and some of the monster beans which the Indians have cultivated these many centuries and which when ripe they string and hang in their houses as folks "down below," that is, on "yon side" of the mountain, do the bright red-pepper-pods. There is quite sure to be an old fashioned mortar, three feet high, and a pestle, for beating corn; bright-hued baskets hanging about, gay bed-quilts, and if there are women some of their finery, particularly hats, for they are exactly like their white sisters in this respect and it is "the Colonel's lady and Judy O'Grady" all over again in this respect as well as in not a few others.



Poisons Employed by Indians and Other Uncivilized Races:

From The Western Druggist.



THE use of both plant and animal poisons has been quite common among the American Indians and other uncivilized tribes for a long time. By far the most general purpose to which poisons prepared by them is put is the poisoning of arrows and darts ejected from a blow pipe, but in almost all instances, whether intended for internal use or for poisoning arrows or other purposes, the

operation is performed with more or less ceremony, chanting and incantation, for the purpose of invoking the aid of the evil spirits. Without this the Indians believe that their compound would be ineffective.

Vegetable poisons were chiefly used as an aid in the capture of fishes. Thus, says R. I. Geare, in Merck's Report, the Cherokees were in the habit of throwing into their streams pounded walnut bark in order to stupefy the fishes, after which they could be easily dipped out in baskets as they floated on the top of the water. Among these Indians, too, the poisonous wild parsnip (*Peucedanum*?) bears an unpleasant reputation on account of its frequent use in evil spells, especially those intended to destroy the life of the victim. In one of these conjurations seven pieces of the root upon one hand and rubbed gently with the other, the omen being taken from the position of the pieces when the hand is removed. It is also said that poisoners mix it secretly with the food of their intended victim, when, if he eats, he soon becomes drowsy, and unless kept in motion until the effect wears off, falls asleep, never to wake again. Some instances are also recorded where Cherokee Indians ate the root of this plant in order to commit suicide.

The aborigines of the Southeastern States, too, were in the habit of poisoning the streams with certain roots, a species of *Tephrosia* being most commonly used.

Of the California Indians the following has been written: "When the summer heat dries up the streams to stagnant pools they rub poisonous soap root in the water until the fish are stupefied, when they easily scoop them up, and the poison will not affect the tough stomachs of the aborigines." The roots are first pounded fine and then mixed into the water. Both eastern and western tribes employed buckeyes to accomplish the same end.

One authority on this subject gives the Nanticoke Indians the credit of

inventing fish poison, and they were also regarded as skillful in destroying human life by means of poison.

A leader of the Pueblo Indians in the insurrection of 1680 is said to have been killed by poison, but the source of the poison used on that occasion is not recorded.

Much suffering and death was caused among the forces of Diego de Vargas, in his expedition of 1692, by the Zuni Indians poisoning some of the springs at Pescado and near the entrance of their valley with yucca juice and cactus spines. They also poisoned the water "with the death magic of corpse-shells, so that the horses and men, drinking there, were undone, or died of bloating and bowl sickness."

Of the Yokut Indians of California it is recorded that the priests drank a decoction of the roots of *Datura metaloides* in order to produce religious frenzy, and sometimes death was the result of an overdose. This poisonous plant was also known to the Hopi, Navaho, and other tribes of the Southwest.

The sap of the *Yucca augustifolia* was the substance used by the Lipan Apaches. They dipped their arrows into it, regarding it as poisonous, while the material used by the Pit River Indians of California is composed of dog's liver mixed with the juice of the wild parsnip.

Certain Eskimos and the Aleuts poisoned their arrows and lance-points with a preparation of aconite by drying and pulverizing the root, and then mixing the powder with water. When fermented, they applied the preparation to their weapons.

The milk of a plant called Mago (probably a *Euphorbia*) by the Opatá Indians of Sonora was used for arrow poison.

One of the early historians relates that a member of Coronado's celebrated expedition of 1540 was badly wounded by a poisoned arrow. It is said that the victim's skin rotted and fell off until it left the bones and sinews bare, causing the most horrible odor. The wound was apparently in the wrist, and the poison had just reached the shoulder when he was cured by the use of the juice of the quince, as an antidote. For the same purpose rattlesnake venom is said to have been employed by the Jova, Seri, Blackfeet, Kainah, Piegan, and Teton Sioux Indians.

Among the Shoshone and Bannock Indians animal poison was in use. Their methods of poisoning arrows was to secure a deer, which they killed after causing it to be bitten by a rattlesnake. The meat of the deer was then removed and placed in a hole in the ground, and after the mass had become putrid, the arrow points were dipped into it. Concerning this practice Hoffman writes: "By this method the serpent venom is supposed to be the most essential in the operation; but it is extremely doubtful if the venom had time to fully enter into the circulation in the short interval between the time that the deer was bitten and killed." If this method was

actually practiced by these Indians, the poison of the putrescent matter, Dr. Hoffman thinks, may have caused death by septicemia.

The Menominee Indians in the northeastern part of Wisconsin admit that their ancestors poisoned their arrows by besmearing the points with rattlesnake venom, and it may be asserted that many of the tribes bordering on the Menominee country practiced various ceremonies and methods of preparation of supposed or actually poisonous compounds, which were believed to aid in the destruction of the life of the animal or person struck or wounded by an arrow. In many instances the venom or decomposed matter used caused septicemia and finally death, but the motive prompting the preparation of the poisoned arrows, and the power possessed by them, is to be found in their mythologic beliefs.

The principal constituent of the poison used by the Seri Indians for poisoning their arrows is a portion of a lung, preferably human, which, states Mr. W J McGee, is exposed to the bites of maddened rattlesnakes, the stings of irritated scorpions and the venomous trailings of harried centipedes. Then the deadly creatures are killed, and the fanged heads of the serpents, the stinging tails of the scorpions, and the fiery feet of the centipedes, together with portions of redolent ordure from the grave-cairns and other symbols of death and decay, are crushed and macerated with the mass in a wizard's brew, gruesome beyond the emasculated and degraded witch's broth of medieval times. Finally, the grisly mess is allowed to simmer in a stink-pot shell under the fierce desert sun until its ripeness and putrid potency are attested by the rank fetor of death, when it is ready for its ruthless use. Thus, continues Mr. McGee, the entire recipe is thaumaturgic in concept, necromantic in detail. It represents merely the malevolent machinations of the medicine man seeking success by spells and enchantments. It stands for no material thought or practice, but pertains wholly to the plane of shamanism and sorcery.

Bandelier, too, in his work on the Indians of the Southwestern United States, narrates that the poison used by the Seris in poisoning their arrows was vegetable, but he gives no credit to the tales ascribing the mortal effects of arrow wounds to snake poison collected on arrow-tips and preserved there in a dried state. The plant used by them for this purpose is believed to be a species of Euphorbiacea.

Among the Opata Indians, and perhaps other tribes, it seems probable that the yerba mala (Sebastiano bilocularis), or yerba de flecha (mago or magot) yielded or formed the standard arrow-poison, that the ill-repute of the shrub survived and spread through Mexicanized Sonora in such frequent repetitions and common belief as to affect the ideas of residents and travelers alike, but it also seems probable that the magic-inspired brew of the Seri, already described, is entirely distinct.

Blow-pipe darts were used more extensively than poisoned arrows, and

the darts are still used in various parts of South America (Colombia, Guianas, Brazil, etc.). Also used in other countries, e. g., by the Negritos. The purpose of the poisoned dart is two-fold:

1. To benumb (*datura*) the animal (not kill it), so that it can be captured.

2. To kill an enemy.

- a. The poison was paralyzing, and very quick in its effect (*curare*).

- b. It produced mortal infection, slowly acting. The arrows were dipped in the putrefying meat. Sometimes snake poison was mixed in.

As a rule, the poisoned arrows and darts had wooden points, so that the poison would adhere better.

The Hupa Indians cultivate their own tobacco. Logs are burned, and the seed is sown in the ashes. The plant appears to be, and probably is identical with the wild *Nicotiana bigelovii*, but the Hupas say that the cultivated form is better. The wild form along the river is said by them to be poisonous, and they believe that an enemy's death may be caused by giving him tobacco from plants growing on a grave.

In Central America poisons are freely used both on arrows and blow-gun darts. The Caribs use a poison made from the sap of a tree called "*Mancenilles*." The antidote was the application to the wound of a poultice of a farinaceous substance, which later became known to us as "arrow-root."

In South America "*curare*," which was first brought to the notice of the civilized world by Sir Walter Raleigh, is the principal substance used by the aborigines for poisoning arrows and darts. *Curare* is a vegetable poison extracted from a certain plant of the genus *Strychnos* (perhaps *S. toxifera*). The *curare* of commerce is a solid substance, black or dark-brown with a yellow tinge. It has a bitter taste. The active principle called "*curarine*," is soluble in most liquids, acids and alkalies. The tincture, with alcohol, is red in color and bitter to the taste. The aqueous solution is red (*foncee*) and also bitter. The precipitate is yellowish white, soluble in acids and alcohol. This plant is only known to grow in three or four localities in Guiana. Its habits are those of a ligneous twiner or bushrope, and are of the same kind as are known in the French colonies as "*Liane*," and by the Spaniards as "*Bejuco de Mavacure*." The Indians of the Macusi tribe, who call the plant "*Urari-ye*" and the poison "*Rari*," are said to be the most skillful manufacturers of the poison from this and other plants. The *Bejuco* is found in the hilly and granite earths of Guanaga and Yumarigin, on the right bank of the Orinoco. It is the bark of the alburnum which contain the terrible poison. The branches of the plant are scraped and thrown into a percolator made of a leaf of the plantain rolled in the form of a cone, and placed within a stronger one made of palm leaves. A cold infusion is first made by pouring water on the scrap-

ings of the bark. A yellowish liquid filters through the percolator drop by drop for several hours. This liquid is the poison, but it does not acquire its force till it has been concentrated by evaporation. As this concentrated juice is not thick enough to stick to the arrow, the Indians add the juice of the "Kir-ca-guere," which is glutinous. It is thrown into the concentrated poison while at a boiling point, and the mass instantly becomes black and coagulates into a substance of the consistence of tar or thick syrup. This is the "curare" of commerce. As a drug, it acts on the nervous and respiratory systems, producing death by asphyxiation. The muscular system remains unaffected. Experiments have been of introducing "curare" into the stomach of an animal as a test, and the animal, it is stated, almost always died from the effects of the drug. In other cases, where the paralysis of the respiratory organs was complete, an incision was made in the wind pipe, and artificial respiration was established, and when this was continued until the paralysis had passed, the animal began to breathe naturally and recovery ensued.

It is said that there is very little antagonism existing between "curare" and strychnine, these two poisons differing only in shades which disappear with the differences of doses and the modes of administering them.

Along the river Amazon there live many tribes which use arrows poisoned with wourali from the wourali vine, *Strychnos toxifera* (see previous paragraph on "curare" used in South America). It is closely allied to the tree which furnishes strychnine, in its coarser stage of preparation called *nux vomica*, or "ratsbane." The upas-tree, which furnishes the Dyaks of Borneo with poison for their arrows, belongs to the same genus. Their manufacture of the poison is related further on. The wourali seems to be closely identical with the "curare" already mentioned. It has a vine-like appearance, with a woody stem about three inches in diameter, and is covered with a rough gray bark. The leaves are dark green, opposite each other, and of an oval form. The fruit is nearly as large as an apple, round and smooth, with seeds imbedded in a bitter gummy pulp. When the poison-maker has found the wourali, he searches for two bulbous plants containing a green and glutinous juice, and puts some of the stems into his basket called a "quake" or "habbah." The third vegetable is a bitter root, probably the "hyarri," which is largely used by the natives in poisoning water for catching fish. All parts of this plant are poisonous, but the root is the most powerful part. The natives take some of the root in their canoes, bale water over it, and pound it with their clubs. After allowing the water to mix with the expressed juice, the fisherman throws it overboard, and in a few minutes every fish within considerable distance comes floating to the surface perfectly helpless.

To return to the arrow poison. The native next procures two kinds

of ants (the muniri, *Ponera grandis*, and the fire-ant, *myrmica sœvis-sima*), also the poison fangs of the labarri and couna-couchi snakes, and is then ready to concoct his arrow-poisoning mixture. Having placed the ingredients in a pot, the vessel is put on the fire, which is kept up very gently so as to allow the contents to simmer rather than boil, and more wourali juice is added to supply the waste caused by evaporation. A scum is thrown up and this carefully skimmed with a leaf, the boiling process being continued till the poison is reduced to a thick, dark-brown syrup. To test its readiness for use, the seed of a red pepper is thrown in and the boiling is continued as long as the seed revolves. When the seed remains stationary, the preparation is regarded as complete. The arrows being then dipped in the poison are ready for use.

The natives of Guiana have also discovered a wood which is poisonous enough for effective application to their arrows. It is the wood of some endogenous tree of a pale yellow color, but I cannot find out its name with certainty.

The tips of the arrows used by the Dyaks of Borneo are smeared with poison obtained from the upas-tree (*Antiaris toxicaria*), which belongs to the order Astocarpeæ. It is the well-known "bread-fruit" tree. It is stated by Rev. J. G. Wood in his work on the "Natural History of Man" that this tree is belived to poison the whole atmosphere for a mile around, and that the deadly juice is obtained only by condemned criminals, who earn their pardon if they can bring off a bottle of the juice. This is procured simply by boring a hole in the trunk, from which the juice issues in a white, cream-like state. When exposed to the air, it speedily becomes black.

It may be interesting to state that all of the plants of this order produce a white, milky juice, which is always acrid and deleterious, and in many instances is exceedingly poisonous. Strange to say, the fruit (wherein the milk is replaced by sugar in the process of ripening), is not only harmless, but nutritious.

To return to the American Indians, it may be stated that another substance used for poisoning arrows is called "Caramari." It is made with certain ill-smelling gray roots found along the sea coast, and being burnt in earthen pipkins the Indians compound a paste poisonous to man. To the paste are added large spiders and hairy worms, also the wings of a bat, and the head and tail of a sea-fish called Tevorino, etc., besides toads, tails of snakes, and Mancanillas, which are like beautiful apples, but are really deadly poison. All of these ingredients being set over a large fire, are well boiled in pots by a slave till they come to the proper consistency. The steam arising from the mass is said to be powerful enough to kill a man.

Another poisonous composition is made of 14 different ingredients, and

another of 24. These poisons will kill a man in 3 to 5 days. Some writers say that the wounded person lived as many days as the poison had been made.

When the Spaniards first came to Carthagera they ate some of the Mancanillas above mentioned, and their experience is related in the following words: "All those that did eat of them thought they should have burst, but they were relieved with oil; and they concluded from the violent reachings and pangs that they must infallibly have died, had it not been for the oil. This dreadful poison did much mischief till a remedy was found against it."

Captain John G. Bourke, U. S. A., writing on the subject of poisoned arrows, said that he did not believe in the virulence or rather the permanent virulence, of the poison made from the putrid liver of deer into which an enraged rattlesnake had injected its venom. He had seen men and animals struck by darts alleged to have been so poisoned, but was not aware of any additional injury having been caused thereby. According to Herrera, Columbus found poisoned arrows among the natives, and it is said that the natives of South America compelled old women to prepare this deadly mixture; and if it did not half-kill them, they were beaten nearly to death.

The Chevalier Tonti, alluding to the force with which the ancient southern Indians projected their arrows, quaintly writes: "That which is wonderful in this is the havoc which the shot sent by the savages makes; for, besides the exactness and swiftness of the stroke, the force of it is very surprising, and, so much the rather, because it is nothing else but a stone, or a bone, or sometimes a piece of very hard wood painted and fastened to the end of an arrow with some fishes-glue, that causes this terrible effect. When the savages go to war, they poison the point or extremity of their dart so that, if that remains in the body, death follows of necessity; the only remedy in this case is to draw out the arrow through the other side of the wound, if it goes quite through; or, if not, to make an aperture on the other side, and so draw it through; after which they know by instinct certain herbs the application of which both draws out the venom and cures them."

The Bosjesmans, or Bushmen, of South Africa, use poisoned arrows with deadly effect, the juice of the Amaryllis, like that of Euphorbia, being used for the purpose. It is mixed with venom extracted from a large spider, as well as from various kinds of serpents. But there is a worse poison which these people concoct. It is the juice exuded from a grub called N'gwa or K'aa. These grubs live in a tree called "Maruru papeerie," which is about the size of an ordinary elm. These poison grubs are of a pale flesh color, something like that of a silkworm, and about three-quarters of an inch in length. It is said that when a human being is wounded

by an arrow poisoned with the exudation of this grub, he suffers the most intolerable agony and soon dies.

The Balonda tribe, living near to the equator, occasionally poison their streams like certain tribes of North American Indians already alluded to, by which they destroy every fish, small and large, that comes within range of the deadly juice with which the water has been polluted.

The arrows used by the men of the Andaman Islands are very neatly made. They are about three feet long and consist of a reed for a shaft, to the end of which is fastened a piece of hard wood. On this tip is fixed the head, which is usually the barbed tail-bone of the sting-ray, and it is usually poisoned.

Even in prehistoric ages poisoned arrows were used in Europe. Later on, the Celts and Gauls are said to have poisoned their arrows with the juice of a plant of the genus Hellebore, called lineum. The Dalmatians and Daces used the plant known as Aster helenium. Aristotle stated that the Scythians prepared their arrow poisons by mixing serpent venom with the serum of putrid blood.

The Ainos of Japan prepare a poison which is spread on bamboo or metal arrow-points, and it is stated that game killed in this way may be eaten without injury by merely throwing away a small portion of the flesh surrounding the wound. This practice obtains also in Java, New Guiana, Borneo, and other East Indian islands, and accounts of its use in some of these regions have already been given. The poison generally used is that obtained from the famous Upas-trees (*Strychnos tiute* and *Antiaris toxicaria*).

It is probably true that no country is better supplied with poisonous herbs than India. Along the waysides harmless-looking plants flourish abundantly, and yet they may possess the most deadly qualities. One of the commonest of these is the "datoora," with its large white flower and leaves resembling a hollyhock. It is now used as a valuable remedy for asthma, but the seeds are a subtle and powerful poison, which in small doses cause temporary insanity, while in large quantities they cause permanent injury to the brain or death. These seeds are sometimes made up in the form of sweet-meats which in actually known cases have been given by disguised robbers to their victims in order to render them insensible while the robbery was being committed. This form of poisoning by robbers has largely taken the place of the terrible "roomal" (handkerchief strangling) in use among the old thugs.

Another of these plants is called the "madar." It is soft and branching with broad, thick, dark-green leaves covered with down, and large, white waxen flowers faintly tinged with pink toward the center. The milk of this plant, however, contains strangely powerful properties, and the plant exudes it abundantly on the slightest scratch of its succulent leaf or stem.

When dried in the sun, the milk becomes hard and brittle. The natives of India state that if a probe is formed from a mixture of this milk with a pounded ruttee-seed, dried and hardened in the sun, and if the skin be pricked with this and the point left, death will follow imperceptibly and painlessly in two or three days, leaving no trace of the cause, medically or otherwise, but the faintest speck like a mosquito bite, where the skin was probed.

There are numerous other well-known poisonous plants growing in In diawhich are used for various purposes, not excluding the taking of human life, such as the ganja, which is prepared for smoking, and the poppy. In the latter the seeds are harmless, being used in native confectionery, but the milk is the active principle, being either a poison, a narcotic, or merely being used as a medicine, according to the amount given and the method of taking it.

THE man who smiles finds good in everything he sees. Why frown, and spoil the joy of living? There never was a man who was "worst off." Learn to smile, and you'll learn to see the things that make men glad.

The Ambassador.

Scattering of Narragannsett Indians:

From the Providence (R. I.) Journal.



ALTHOUGH the Narragannsett Indians once peopled the southwestern part of Rhode Island by the thousands, according to the estimates of historians, there now remains considerably less than 500 who can claim any connection with that once powerful body of aboriginals who gave so much concern to the first white settlers, prominent among whom is Edward Michel of Providence, the only Indian chauffeur in Rhode Island, and probably in New England.

None of full blood remains of that once feared tribe, the scattered members being in the lesser degree of partial white admixture, within the others African blood predominates. None has any conception of the dialect of the tribe and few have any knowledge of the tribal customs, beyond the dance which was held always at the town hall at Charlestown, on the second Sunday of August, the occasion for the annual reunion.

This is not at all surprising, considering that there are no patriarchs among them, the oldest survivors being not more than 70 years of age. By general consent, it is declared that George Ammons of Charlestown is better on tribal traditions than any other of their number, but even he has but a vague knowledge of the activities of his forebearers, as communicated to him by his grandparents.

While there have been repeated successions of intermarriages, their nature well calculated to weaken racial characteristics, the Indian marks remain well preserved—high cheek bones, prominent nose, reddish tinge of complexion, and straight, black hair.

Mr. Michel has all the attributes of the Indian—the tall, wiry figure, lankiness, sharp, protuberant nose, sharp eye, coppery-red face, and coarse, black hair, with a clean cut mouth. Many have noted his appearance about town and readily recognized him as of aboriginal descent. His sister, Mrs. Mary Watson, and his brother, William Michel Wakefield, are even more pronounced in their racial traits.

Perhaps to a greater extent than with some other Indians tribe, the history of the Narragansetts is veiled in mystery. They were not mound-builders, hence scientists and ethnologists have not been permitted to wrest their secrets from buried stone and other carvings. The little that is known of them is traditional—narrations that have been thinned down too almost nothing through the generations that have disappeared.

Curious conceptions were formed by the first of the white settlers, some based on prejudice, others on well-grounded fear of the hostile-inclined red men. The learned Joseph Mede, an early Massachusetts historian, expressed the opinion that at some remote and undiscover-

able period, the devil finding the old world no longer suited to his operations "seduced a company of silly wretches for his abominable and diabolic service, into a wilderness, where they practiced their diabolical rites without hindrance or obstruction."

Roger Williams formed no such opinion of the red men when he came to Rhode Island in 1636. He came among them as a missionary of more than ordinary hopefulness and enthusiasm as to their embracing Christianity and civilization. He might, perhaps, have obtained and recorded much of a historical character which would to-day be invaluable from the archaeological and ethnological viewpoint, but his interest was in the other direction. The little questioning that he did disclosed wonder on the part of the Indians that any one cared for what was of so little interest to themselves. "They say themselves," wrote Williams, "that they have sprung and grown up in that very place, like the very trees of the wilderness."

Biblical students of that period were unwilling to admit that a race, whose barbaric manners were in every particular in contrast with their own, could have a common ancestry with themselves. In the 17th century the accepted belief was that the Narragansetts were by natural descent and generation, children of the devil, although later the opinion prevailed, based upon study of the Asiatic nations, that this, with the other primitive American races, were the offshoots of emigrants from some of them.

Roger Williams dismissed the whole subject of ancestry by asserting that their original descent was from Adam and Noah, "but for their later descent and whence they came into these parts, it seems as hard to find as to find the well head of some fresh streame, which running many miles out of the country to the salt ocean, hath met with many mixing streams by the way."

It is historical that the Niantics, whose tribal lands were in southern Rhode Island and eastern Connecticut, were so reduced numerically because of the fierce onslaughts of the Pequots that they became consolidated with the Narragansetts, having disposed of Misquamicut to the whites in 1660, when they had occupied their reserved land under Ninigret.

The alliance of that sachem with the Narragansett throne was both political and domestic. His sister, Quaiapen, married Maxuano, the son of Canonicus. At the death of Canonicus, the last sachem of the Narragansetts, Ninigret became the ruler of the allied tribes, and from Ninigret came the tribe popularly known as the Narragansetts. His first daughter succeeded him on the throne and she in turn was succeeded by her half-brother, the Ninigret who died in 1732.

He left two sons, Charles Augustus Ninigret and George Ninigret.

Charles assumed the throne, and dying, left an infant son Charles, who was acknowledged by a portion of the tribe as sachem. The other part of the tribe adhered to George, as being of royal blood. The infant was killed and George was made king in 1735. He left three children, Thomas, George, and Ester. Thomas, designated as "King Tom," came to the throne in 1746 at the age of ten years. During his reign much tribal land was sold, when many of the tribe, dissatisfied because of this restriction upon their hunting grounds, emigrated to New York.

"King Tom" early came under the beneficent influence of missionaries sent out by the Society for the Propagation of the Gospel, leading him to petition the society to establish free schools for the children. In the Great Revival of 1750 many of the tribe accepted Christianity, and the Indian church was built.

Esther succeeded her father, and upon her death her son, George, was formally crowned king. His accidental death at the age of 22 years terminated the line of kings, for then the tribe adopted an elective form of government, holding annual elections at which a governor and four councillors were chosen. From 1707, however, the tribe and the common reservation lands were virtually controlled by the State of Rhode Island.

Gradually the tribe on the reservation grew fewer in numbers, until 1833 there was but 198, only seven of whom were of pure blood. In 1853 the enrollment dropped to 138. The tribal lands passed wholly to the State in 1880, when the tribal authority and relation were abolished by an act of the General Assembly.

The few remaining members now became well scattered, several of them taking up their residence in and about Wakefield. In the light of these statistics, it is reasonable to assume that the estimate of one of the Narragansetts that there are about 70 left who can trace their ancestry back to the land is rather highly placed, and that the opinion expressed by Edward Michel that there are not 50 who can make such a claim is justified. Including these, and those who left the reservation and reared families, something under 500 claim affinity with the tribe.

Mr. Michel, who is 50 years old, is the only Narragansett of white descent born on the reservation who lives in Providence. He is also the sole surviving member of the tribe who assisted the State authorities in making the survey of the reservation preparatory to transferring the land to the State.

He was one of the boys who, as youngsters, and in the years just before reaching the state of manhood, attended the reservation school which in latter days, he says, was generally in a turbulent condition, owing to the conduct of the older boys and young men who made the life of the instructor, provided by the State, anything but a happy one. Like his sister, he has recollection of but one tribal function—the annual dance in-

dulged in at the Town Hall, in Charlestown when the tribal reunion was held on the second Sunday in August.

Mrs. Mary E. Watson, his sister, says at that time she first attended the Indian school at the age of seven years, there were about 50 children receiving instruction.

"My people were then, as were the other members of the tribe, engaged in farming in a small way, which meant the women, following the custom of the race, went into the field and hoed the crops, and went to the woods to gather fuel, while the men fished and hunted game.

"We were an industrious, quiet, and unobtrusive people, making it a point to properly care for our poor. While the tribal relations were maintained, there were never any occasions for the authorities of the town to bother themselves on that score.

"We, the Michels, trace our genealogy back to Canonicus and Canonchet. On my father's side we go back to John Michel, an Irishman, who came into the tribe, was formally married according to tribal custom, and who remained on the reservation at Shannock. On my mother's side we go back to Rev. Samuel Niles, a member of the tribe, the second minister of that name, under whom the Indian meeting house was erected. John Michel married my great grandmother, whose tribal name was Dix or Dick—it is spelled both ways, or at least has been. Among their descendants was Brister C. Michel, who married his second cousin, Mary Ann Champlin. He was my father.

"I was about 15 years old when the common tribal reservation was sold to the State, when I came to Wakefield to live and married George Watson. I never heard the Narragansett dialect spoken and I do not believe that there is now any living member of the tribe who did.

"We know but little of the traditions of the tribe, because when I was a little girl there were but few who could relate any of them. I vividly recall the August dance, the great gathering which was attended by every member of the tribe who could possibly travel to the old town hall, but I have no recollection of anything else, save that I heard my father say that when one of the tribe wished to take up a piece of ground he went before the Governor and the four councillors, made known his desire and secured an allotment, when he was 'turfed and twigged'. This meant he was crowned with a piece of turf taken from the land he received, and was smartly whipped with switches cut from its growth, that he might never forget when the land came to him.

"We have been told that after the Great Swamp fight in Kings Town in December, 1675, now South Kingstown, when the Massachusetts soldiers surprised and routed the Narragansetts, putting many of them to dath, a considerable number of the tribe journeyed west, finally uniting with the Sacs and Foxes and settling upon tribal lands in Wisconsin.

"Once, one of these Wisconsin Indians came to our house and talked with my grandmother, who readily recognized some of the tribal names which he said were commonly used in that consolidated tribe as distinctly pertaining to the Narragansetts. Another body of Narragansetts went up into New York State and united with the Brotherton Indians, the tribe to which the New York State authorities a few years ago paid \$7,000,000 for relinquishing their claim upon lands held by them for generations.

The common tribal land held by the Narragansetts was transferred to the State under a commission appointed by the General Assembly, in 1879, consisting of Dwight R. Adams, George Carmichael, Jr., and William P. Sheffield, Jr., with power to treat with the tribe. The Indian Council furnished this commission with the names of all who had any claim upon the tribal property, after which there were three formal meetings of the Narragansetts to consider the proposed sale. The final conference was held in March, 1880, at which an agreement was made to purchase the land for \$5,000, the price named by the tribe. This was considered a liberal allowance, considering that the only income derived from it could be devoted to paying the expense of the council was less than \$50 per year and that the Indian school had been a practical failure for years.

Before the bargain was completed a proposition was advanced that the purchase price be deposited and held as a fund, the revenue from which should be devoted to the support of the poor of the tribe. This was strenuously objected to. A division of the money was said to be the only satisfactory method that could be pursued.

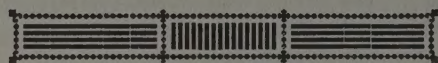
That plan being agreed to, a committee of the General Assembly was appointed to make the final arrangements. Before the deal was consummated, however, the General Assembly passed an act conferring the rights of citizenship upon the Narragansetts. The committee then received from Benjamin Thomas and Gideon Ammons of the tribe a list of those who were judged to be entitled to a part of the money.

Other names were presented which led to considerable controversy. In the end 301 names were placed upon the eligible list and the distribution was made on that basis. With the exception of those of Ammons, Fairweather, Noka, Primos, Sekater, and Sias, there was little resemblance to Indian nomenclature. Fully nine-tenths of the names were common to South Kingstown, Charlestown, and Westerly, such as Champlin, Hazard, Cook, Conroy, Watson, Brown, and Smith. The last tribal meeting was held in the Old State House on Benefit street, May 15, 1880, when collectively and severally, the members of the tribe quit-claimed the reservation to the State. The conveyance did not include any lands that had been acquired through individual purchase or through inheritance, so that there is still considerable held now in severalty by members of the tribe, the Michels, so Mrs. George E. Watson says, holding about 500 acres in that way.

Smugosity

THE Ecstasy of Infinite Comfort;
Vision heavily padded and securely protected;
The Ne Plus Ultra of Inertia;
The Supreme Altar of Tradition;
Precedent made divine;
Progress impeded ad infinitum;
The main advance of the "Hold-Back-Brigade";
Ignorance, Stupidity, Backwardness—a triple Virtue;
"We live in the greatest State in God's own country; in
the Greatest little City in that State; in the finest little
neighborhood in that City";
An unconscious Rip Van Winkle loathing to be
"disturbed";
The Death of the Bug that fell asleep on the Rug;
"What was good enough for my father is good enough
for me" raised to the *n*th power;
"Dead" ones sustained in the illusion of living;
The worn-out impeding machinery of Past Ideals and
Basic Movements;
The High Priestess of the Long Ago;
Humanity "vegetating" at High Cost;
The High, White Light of the Standstill;
A Quiet Nook, missing the swift main current;
The Sandbars of inevitably "flowing" Change;
The laissez-faire of Self-Satisfaction;
"The Bleak Perfection" of the Now;
The Embalming of a Live Present for a Dead Past;
The Bolting of Doors Against Truth ever in the Making;
The Perpetuation of past Social and Governmental
Ethics;
The Quintessence of Mediocrity;
A continuous Response to the Encore of old Errors.

By RELLA RITCHEL



THE man who goes
alone can start to-
day; but he who travels
with another must
wait till that other is
ready, and it may be a
long time before they
get off.

HENRY DAVID THOREAU.

